22: Wiedfeldt--16 526, 555 F-5 (1913) 1914 Formosan Aborigines
Atayal

Speed and endurance in running are among the virtues of the Atayals.

31: Hofmann--625-626 N-3 (1909) 1912 Formosan Aborigines
116, 181, 555, 609 Tsou

On our way back from the Arisan Mountain to Kagi a native, an older man, carried our baggage all the way. This is not the custom ordinarily; most of the natives offer their services only within their own region and return home as soon as they see the first houses of a Chinese settlement. In this case, however, the man wanted to call for his son, a good-for-nothing who had left the leisure of his native village in order to obtain work in Kagi. In another case, a young man had made friends with the Japanese and joined the police force. His work was very satisfactory; [626] he learned to read and write Japanese. After two years, however, he let himself be persuaded by the other members of his tribe to leave the police force and was chosen as a local chief. Thus, although relations between the Japanese and the Tsou natives are fairly good, there is a tendency among the latter to live apart and to retain their freedom. It is only natural that the Japanese scheme for exploiting the island, including the forests sacred to the natives as well as game, is not favored by the natives. While on the surface the Tsou natives now seem by no means hostile to the Japanese, it is not certain that these peaceful conditions will prevail in the future; it is possible that the Tsou natives may ally themselves with the other Malayan tribes against the foreign conquerors. It must be emphasized, however, that these are not bloodthirsty savages; rather they have the mentality of children and are easily swayed by an impulse of the moment. Their gay, happy mood may change in a moment to fear and distrust; then they cry like children. These sudden changes in temperament are frightening to a stranger.

39: Wiedfeldt--11-12 F-3 (1913) 1917 Formosan Aborigines
116, 177, 436, 555, 622, 802 Atayal

The Atayals have a better idea of counting than they have of measuring time. Most of them, to be sure, can only count up to three or five, and that is sufficient for their purposes. Anyone who can count up to thirty is considered clever, and only a few individuals in the border tribes can count up to a hundred. Some of the Japanese maintain that a smart Atayal of the interior can count up to a thousand, but most people say that this is just talk. Most of the tribes are said to have names for numbers up to five only, and to count further by saying five and one, five and two, five and three, five and four. They have a special word for ten, and also for twenty and thirty. Some tribes are said to know more words for numbers, but they seem to have acquired them recently through Chinese or Japanese interpreters. Most of the clan heads can count this way up to twenty or thirty. If they need to go beyond that, they call in a wise man to help them, if fines are to be paid. They also have to count when they are fixing the price of the bride or the price for adopted children. They count 25 rokosch-kaha, or 250 yen, by putting down 20 rokosch-kaha, or garments with precious [12] materials, and 10 bintoan, breastpieces with precious materials. Presumably the calculation is made at once in this way, and the reduction to a common denominator is made by the interpreter. In tribes that have lived for years inside the Aitu line, and that accept Japanese money, families will sell a rokosch-kaha together with their profit on it for 13 or 15 yen, because they can conceive only of 13 as 1 rokosch-kaha plus 1 binrai, or 15 as 1 rokosch-kaha plus 1 bintoan, but they can not imagine 11, 12, or 14 yen.

39: Wiedfeldt--14-15 F-3 (1913) 1917 Formosan Aborigines
116, 555, 761, 775 Atayal

According to their ideas, worthy [15] people live on after death. Such persons would include successful skull-hunters and women skilled at weaving. Hence, worth does not include merely the manly virtues... The dead cross the sea to the "great land" by way of the rainbow, and in the process, the unworthy, that is, those who are not tattooed, fall into the sea, or are cast down among the Taroku by the ancestors. The others continue to live together with their ancestors, just as they had lived before, and with the tools and weapons that were buried in the grave with them. This whole story is possibly an attempt to explain the incomprehensible manner in which a person is living and then is dead. In any event, the idea of reward or punishment after death for their actions during life is foreign to them, although their expression, "the wrath of the ancestors", which is applied to infractions of the law, seems to indicate the existence of such a concept.